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THE NUR AFSEAN

Vol. VIII

FRIDAY:—JANUARY 15th, 1904.

No. 3

FOREIGN TELEGRAMS.

The Commander of the American man-of-war *Vicksburg* telegraphed from Chemulpho on the 4th instant, that the aspect of affairs at Seoul was very grave, as he feared rioting among the Korean soldiers, and that he had sent a force of Marines overland to protect the American Legation.

One hundred and twenty British reservists recruited by the Shipping Federation, with ten officers, have left London for Genoa to assist in navigating the two vessels purchased by Japan. There was much enthusiasm and cheering for Japan as the men left Victoria Station to-day.

ALLAHABAD, Jan. 7.

London, Jan. 6.—A pointed speech by Mr. Olney, who has himself been regarded as a Democratic candidate for the Presidency of the United States, indicates the probability of the Democrats nominating Mr. Grover Cleveland, who has previously been twice President of the Republic. The Republicans declare themselves pleased.—*Pioneer Special.*

LONDON, Jan. 6.

The new Japanese cruisers at Genoa are feverishly loading stores and ammunition, and are expected to sail in two days, and will complete their fitting up at sea.

Reuter's Peking correspondent says:—A telegram from Nenchang states that the Japanese commercial houses have instructed their agents to remove their families from Manchuria.

The Acting British Consul is starting for Peking to consult with Sir E. Satow regarding the situation.

The United States, telegraphing instructions to Admiral Evans for his guidance in the event of hostilities, says a policy of the strictest neutrality is to be observed, unless American treaty rights are infringed.

The *Times* to-day adopts a stronger tone than hitherto regarding the crisis. After declaring that our first duty, in the event of the outbreak of war, would be to prevent other Powers joining in the hostilities against Japan, it declares that England under no circumstances can afford to see dominion in the Far East pass to a single unfriendly Power, nor look on and see Japan obliterated or reduced to the rank of a second rate Power. If war comes, we must watch vigilantly, and be prepared to protect our interests.

LONDON, Jan. 8.

Reuter wires from Tokio that Baron Komura and Baron Rosen had a conference at the Russian Legation on Wednesday afternoon.

Baron Rosen being still indisposed, the Russian reply is kept secret.

An important council was held yesterday, the Premier, and the Ministers of Foreign Affairs, War and Marine, being present, besides the Chiefs of the Military and Naval Staffs.

There will probably be a conference of the Elder statesmen to-day.

The *Standard's* correspondent at Tokio says:—It is believed the Russian concessions are illusory. Public opinion in Japan is strongly opposed to further delay, and the Government is urged to

insist upon an immediate acceptance of Japan's irreducible minimum.

Reuter wires from Port Arthur yesterday that several warships sailed the night before to reinforce the cruisers at sea. The combined fleet will then proceed to meet the Japanese squadron, which is approaching Korea.

Baron Hayashi being interviewed said it was impossible to say whether Japan would send a reply to Russia or not. It was going too far, he said, to say all hope of peace had been abandoned.

LONDON, Jan. 9.

The visits of Count Benckendorff and Baron Hayashi to the Foreign Office yesterday were almost simultaneous. The Russian Ambassador was received by Lord Lansdowne first, and a lengthy interview between Baron Hayashi and Lord Lansdowne took place immediately afterwards.

A despatch from Tokio received at New York states, that though dissatisfied with Russia's reply Japan does not consider it justifies a rupture of the negotiations, and will seek to secure modifications. The discussion is expected to occupy some weeks.

All the Bourses are stronger to-day, reflecting the sudden reversion to hopefulness, based upon well accredited reports that Russia's latest Note recognises Japan's preponderance in Korea, which at the instance of Admiral Alexieff, was previously refused. It is generally believed that this concession will lead to a continuance of the negotiations making for peace.

LONDON, Jan. 10.

Telegrams, apparently semi-official, have reached Paris and Vienna from Tokio stating that Japan does not intend, at present, to send an expedition to Korea. The Japanese Legation in London has no knowledge of the despatch of any troops to Korea.

LONDON, Jan. 10.

Reuter's Peking correspondent states that the Emperor has ratified the commercial treaties with America and Japan. According to the terms of the treaties, China was to open Mukden, Antung and Tatungku immediately on ratification. It is now most doubtful whether Russia will agree.

LONDON, Jan. 10.

The mail steamer *Clallan* has foundered off Victoria, British Columbia. Three boats were launched filled with women and children, but swamped, and the occupants perished. Altogether 53 were drowned and 33 saved.

LONDON, Jan. 10.

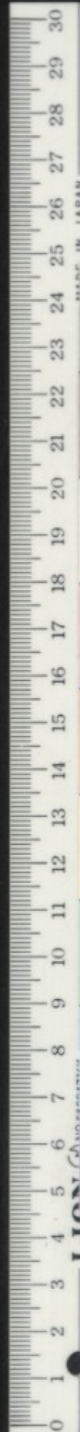
News from Salonika states that important events are expected in the direction at Kumanova, where a strong Bulgarian band has invaded Turkish territory. Eight battalions and one battery of Turks have already proceeded to Kumanova, and a regiment of cavalry at Salonika has been warned to be ready in twenty-four hours.

Calcutta, Jan. 13.

At the inquest on the late Mr. S. G. Edwards of Doveton College, who died from strychnine poisoning on the 2nd January, the jury returned a verdict of death due to poison, but were unable to say how, or by whom administered.

ALLAHABAD, Jan. 13

Justice Hall and Stevens of the Calcutta High Court have applied for leave to resign in March.



EDITORIAL NOTES.

A reviewer, in the *Arya Patrika*, in noticing "Life and Work in India," a report of the work of the Unitarian missionary Rev. G. Fletcher Williams, is much disturbed because Mr. Williams, while holding the opinion that orthodox Christianity cannot prevail in India, is sure that Brahmoism will yet be the religion of India. This of course is only another way of saying that Unitarianism will be the future religion of India. The Arya oricle is sorry that Mr. Williams did not have an opportunity to study the Arya Somāj, because then "he would have been convinced that the Vedic religion is the only religion that can claim to be the future religion of not only India but the whole world."

The question at issue is fortunately not one that depends for settlement upon human opinions, whether Aryan or Christian. It is a question of inherent virtue coupled with the will of Him who is "the Way, the Truth and The Life." The first claimant to a universal religion was Jesus of Nazareth. He commanded his disciples to go into all the world and to preach the Gospel of His Kingdom. In obedience to this command, His disciples have continued to proclaim this Gospel. It has steadily continued to spread until now its adherents are many more than those of any other religion. It leads the way in the civilization of the world. The Christian nations of the world hold political supremacy everywhere. The missionaries of the cross are to be found in all lands. So far then as facts may be relied upon, the outlook is decidedly in favour of a universal sway of the Christian religion.

The thing however which interests our readers most of all is the reception of a religion which will save them from sin and bestow upon them the certain assurance of pardon and salvation in the present life. The world's religions know nothing of such a salvation. They can offer nothing but a dim prospect of possible absorption into Divinity at some remote period. That absorption means practical annihilation. Even Islām, though it has 100 names for God, has no name no idea of the fatherhood of God. Salvation for them depends open the Divine will and none may know whether salvation is to be obtained even on the judgement Day. Christianity comes to mankind bearing the message of God's love toward all men. Such a religion is sure to succeed because it is adapted to the needs of all men, is addressed to the capacities of all men, and carries with it the impress of eternal truth.

The *Indian People* expresses its opinion as to the deleterious influence of caste upon the Hindu people in the following passage:—

"Perhaps, there is no religion so bewildering in its interminable intricacies and worship as Hinduism. There is

no system of belief which you can designate as Hindu, as popular Hinduism goes. In fact, a Hindu may believe whatever he likes, so long as he follows certain rules of eating and drinking. Hinduism, in short, has come to mean caste. Break the caste rules, and, however orthodox your belief might be, you are no longer a Hindu. Preserve the rules of caste strictly and scrupulously, and you can remain a Hindu, in spite of your heterodox beliefs..... Caste is also terribly handicapping us in the direction of political progress. There can be no true patriotism, no national unity so long as even the best and noblest of educated men take pride in being the members of an exclusive coterie as possible. As Mr. Ranade once remarked, the holiest and best man is he who will not allow the shadow of even his nearest and dearest friend to fall upon his food. There are castes and sects within castes, in every deep there is always a lower deep. You have to count them not by hundreds but by thousands. There are certain Brahman castes in Upper India in which the husband cannot eat the food cooked by his wife, if she happens to belong to a sub-caste below his in the social scale. Can human stupidity go further? And as long as these innumerable sub-divisions with their thousands of petty and harassing differences last, we cannot have any patriotism, any nationality."

We commend to our readers the neat little paper *Masihī Kāriqar* edited and published in Roman Urdu and Hindi by our enterprising brother at Fatehpur, the Rev. Chas H. Matison. In clubs of 12 or more the paper will be supplied to readers at 1/4s a copy per annum post paid.

THE CHRISTIAN STUDENTS CAMP.

The following interesting account of the Student's Camp at Etawah has been sent us by a friend. We are sure our readers will appreciate reading it. He says:

The Christian Students' Camp for the United Provinces of Agra and Oudh, announced some weeks ago, duly took place at Etawah from Dec. 31st to January 3rd, and more than realized the hopes and expectations of its promoters. It was the first attempt to hold a gathering of the sort in this part of India and, naturally, the attendance was not large. Delegates were present, however from St. John's College, Agra; from the Theological Seminary, Bareilly; from the Reid Christian College, Lucknow; from the Allahabad Christian College; and from one or two other centres. Among the speakers were J. K. Chittambar Esq. B. A. of Bareilly; N. K. Mukerji, Esq. B. A., of the Y. M. C. A. Rangoon; R. L. Gates Esq. of St. John's College, Agra; Rev. J. N. Forman. M. A. Rev. J. P. Haythornthwaite, M. A.; Rev. A. H. Ewing, Ph D; Rev. W. E. S. Holland, M. A.; E. C. Carter Esq. B. A.; S. Higginbottom Esq.; and Rev. A. H. Grace. The programme for each day in-

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cluded a general meeting for prayer at 8 a. m., Bible study Classes in the various rooms and tents, half an hour later, and addresses and discussions at 11 a. m., and 5:30 p. m. The afternoons were given over to athletic sports. The opening address—on Devotional Bible study—by Dr. Ewing gave to the Camp at the outset a high spiritual tone, which was maintained throughout. Nothing, perhaps, was more practically helpful than the Bible circles. The plan of dividing up into small groups made personal dealing not only possible, but natural, and almost inevitable. The closing meeting was "open" and practically everybody present testified to having received definite blessing. Sins had been discovered and put away, and low and selfish ideals had been exchanged for higher. More than one was strongly drawn in the direction of Christian work as a life service. Steps were taken, before the camp broke up, to form a "United Provinces Union of College Y. M. C. As" and to arrange for the holding of a similar gathering a year hence.

Current Thought & Incident.

THE BIBLE AND THE WORLD.

"The gospel is the power of God unto salvation." The attempt to make Christians by a process of education has been tried with dismal failure. Bishop Colenso took a band of Zulu youths and gave them a good education in England. After they had advanced in their studies, he suggested that they now turn their attention to the claims of Christianity, but in the words of Dr. Gordon, "they kicked up their heels and went back their former heathen practices." The good Bishop had to confess that his experiment was a failure. Hans Egede spent fifteen years in Greenland educating the people, attempting as he said to bring them to a point where they could become intelligent Christians. With a broken heart he preached his farewell sermon from the text "I have labored in vain, I have spent my strength for naught." Two years later John Beck succeeded Egede, and he began at once to preach the word of God holding forth Christ crucified, and the result was the conversion of Kajarnack who became a flame of evangelistic zeal amid the frozen regions of Greenland. The Word of God did for this heathen chief in a short time what fifteen years of training could not do for others.

Robert Moffat was told that, if he went to preach to Africans, the cruel chief would make out of his skull a drinking cup, and use his skin for a drum head. But Moffat, trusting in God, went to Africa and preached unto him the gospel of the suffering Christ and the risen Lord. The lion became a lamb, the cruel chieftain was transformed into an earnest Christian, so that Moffat, after years of association with him wrote this testimonial: "I do not once remember having cause to be grieved with him or to complain of any part of his conduct."

Nothing short of the revolutionary power of the truth can explain the experiences of Paul, John Newton, Jerry McCauley, and scores of others, whose lives of wickedness have been won immediately and directly to righteousness. Such has been the wonderful effect of this magic book on whole communities, J. M. Calvert tells us that, when he

arrived at the Fiji islands, the first thing he did was to gather up the bones and pieces of flesh, which had been left over from a cannibal feast of the day before. He preached the Word, and within less than half a century these men, once cannibals, were sitting at the Table of the Lord.

On the island of Aneityum is a monument of John Geddie, bearing this inscription: "When he landed here in 1848, there were no Christians; when he left in 1872 there were no heathen." And this revolution was brought about by the simple preaching of the Word of God. Some of us have heard from the lips of John G. Paton how the whole island of Aniwa turned to Christ, so that among all its inhabitants there was not a single heathen. The Word of God revolutionized the characters and customs of the people.

When Dr. Darwin visited Terra Del Fuego in 1833 he wrote: "The Fugians are in a more miserable state of barbarism than I ever expected to see any human being." He thought it would be impossible to civilize them. On his second visit in 1869, he was astonished to find that these people whom he regarded as below domestic animals had been transformed into Christian men and women. In his surprise he wrote: "I certainly should have predicted that not all the missionaries in the world could have done what has been done. It is wonderful and it shames me as I always prophesied failure." In a letter to the London Missionary Society, enclosing twenty-five pounds for its work, Mr. Darwin said: "I shall feel proud if your Committee shall think fit to elect me an honorary member of your Society." Here the great evolutionist saw proofs of a revolution which he could not understand. The power that brought it about was God working through the Bible.

What the world needs for time and eternity is to believe and practice the truths of the Bible.

REV. A. C. DIXON, D.D., IN DAILY BIBLE.

THE TONE AND ATTITUDE OF THE BENGALI PRESS—A SELECTION.

Conversing a few nights ago with two Missionaries who devote their time exclusively to work among Bengalis, the vernacular press came under discussion. One of the missionaries referred to makes it his business, very wisely, to subscribe for two vernacular papers in order that he may keep in closest possible touch with the people among whom he labours and acquire as full a knowledge as he possibly can of what the people are thinking about. The other missionary knows the Bengalis as few foreigners know them, and is more than usually familiar with their modes of thought and the social and political views which prevail amongst them. Both missionaries were emphatic in deprecating the tone by which the Bengali press has come to be characterized in respect to the Government and all that is foreign. Special delight seems to be taken in raking up everything that tends to place the Government in an unfavourable light before the people. Its motives are impugned, its objects misconstrued, and pervading much of the matter published from day to day and week to week, there would almost appear to be the determined purpose to sow discontent and distrust, if not disloyalty, in the minds of the people. The doings of officials are often set forth in a manner calculated to undermine confidence in the administration and to bring the British rule into contempt. Every case of ill-treatment of natives by foreigners is exploited to the utmost, and capital is eagerly made of official mistake and other matters that are capable of unfavourable interpretation.

We take no pleasure in making such statements as are embodied in the foregoing paragraph. On the contrary



because of warm interest in the welfare of this country and its people, developed through nearly a third of a century of residence amongst them, it gives us sincere pain to feel obliged to call attention to the matter, because we are well assured that persistence in the foolish course described can only result in trouble and disaster. Precisely that which our missionary friends have discerned underlying the vernacular papers, we have perceived in papers edited by Bengalis which are published in English. While specious assurances of loyalty lie on the surface, we frequently meet with hostile undercurrents that seem to us to breathe a different spirit. There is a captious spirit of criticism and what can only be regarded as a settled purpose to place the Government in an unenviable light before the people. Animated by a sense of duty, we remind our Indian fellow-journalists of this part of India that the course they are pursuing must inevitably be attended by unhappy results. Lawful criticism is an inalienable right of British subjects, but that must not be allowed to degenerate into indefensible license. It will not tend to the peace of the country to constantly hold up the doings of Government as though it were bent upon bringing to pass the ruin of the people; nor will it promote amicable relations between Indians and Europeans to insist on magnifying the foibles and follies of the latter on every occasion. No one acquainted with India for a score of years or more can doubt that an undesirable change in the relations of native and foreigners has taken place in that period. It is wicked, it is madness, it is high treason against India herself and her highest interests, to do anything that would create distrust or cause alienation between the two classes, which, for weal or for woe, are providentially bound up together in the bundle of political life in this great empire.

Indian Witness.

HE USED HIS EYES.

In Studying the history of inventions it will be found that the principle upon which the invention rests was frequently discovered by accident. But in this connection it must be said that even accident will not reveal things to those who do not want to see—in other words, to the man who fails to notice happenings or to investigate curious matters. An instance illustrative of this has just come from the diamond mines of South Africa.

It seems that when the negro laborers descend into the diamond mines at Kimberley they hew out the hard diamantiferous earth and put it in wooden tubs which are hauled on stout wires to the surface where the earth is spread over the ground to undergo for several months the softening influences of heat and cold. When it is soft enough it is shoveled into the washing machines where the dirt is separated from the rough diamonds and other larger mineral substances. The mixture of minerals remaining is known as concentrates.

It was necessary until recently to go very carefully over the concentrates to pick out the garnets and many other foreign substances until nothing remained but the rough diamonds. This is a slow and laborious operation, but it has been an essential part of the mining industry until it was superseded by a discovery made a while ago.

Among the employes in the sorting room was Fred Kersten, a bright young fellow, who quietly went to work to try to discover a way to separate the diamonds from other stones more quickly and easily than could be done by the slow process of hand picking. He told no one of the problem he was working at but, kept on with his experiments, not a whit discouraged by his many failures, to find an efficient process.

One day by the mere accident, he made the discovery he was after. A rough diamond and a garnet happened to be lying on a small board on the bench where he was working. He happened to pick up one end of the board when the garnet slipped off, but the diamond remained.

This was a phenomenon worth investigating. Kersten found that there was a coating of grease on the board which had retained the diamond, while the garnet slipped off.

He procured a wider board, coated one side of it with grease and dumped a few handfuls of concentrates on it. Then he found that by holding the board in a slightly inclined position and vibrating it, all the concentrates except the diamonds moved to the lower end and fell off while the diamonds remained in place.

Then he invented a machine by which his discovery might be utilized. One part of his machine was a slightly inclined table coated with grease and vibrating when the machine was in motion. Another part was a sort of hopper through which the concentrates, with a small current of water, passed to the surface of the vibrating table. Considerable study was required to perfect the apparatus, but at last the machine was completed and the big diamond men were invited to witness the separation of diamonds from the rest of the concentrates.

The invention is an entire success. All the garnets and other minerals that are not wanted pass over the surface of the table while every diamond, large or small, is retained. A more simple and complete device for saving time, labor and loss of diamonds could not be invented. The entire work is now done by machinery. Hand picking has been wholly superseded, and both the young inventor and the owners of the diamonds mines are profiting by the new labor-saving device.

HOW THE BUMBLE BEE IS FOOLED.

The patient men who study insect life have found that the big black and yellow bumble bee is often swindled into giving away the results of his hard day's work at honey gathering. The dapper little hive bee knows how to play upon his weaknesses in the most shameful manner. The hive bee is a thorough city dweller, living in a bee metropolis composed of bee mechanics, builders and nurses, bee boards of health that look after the ventilation of the city and the removal of the garbage—bee policemen who guard the hive against moths and other honey thieves, with an aristocratic queen to rule over all.

There are even bee park loafers—the daddish drones—who do nothing whatever. The clumsy, loud buzzing bumble bee, however, is a veritable farmer and lives with a comparatively small family in his mud farmhouse in the clover fields. He is such a simple soul that the hive bees look upon him as a regular "hayseed." Several of them will meet him when he is on his way home with a load of honey and induce him to stop and have a chat in the bee language. Then they pat him and rub him and the humble bee loves to be tickled. Thus they work upon his good nature until he actually lets them take part of his bag of sweets—all of it sometimes.

When he has been robbed in this fashion the smart hive bees bid him an affectionate goodbye, acting just as if they were slapping him on the back and probably telling him that he must come up "to town" and take dinner with them some day when he is not busy. Whoever knew a bumble bee to have a day to himself!

Then the robbers go home and lay their plunder away while the bumble bee sets out for his farmhouse, con-

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gratulating himself upon having such good friends, likely enough and quite convinced that he is, indeed, a highly popular fellow.—Boston Post.

WALKING FRANCOIS.

The name of Millet, the painter, has been made familiar to many besides art students by his "Angelus." How the genius of the artist was roused and encouraged is told in his recent biography.

The most original person of the family and the one who had the most influence upon Millet was his grandmother. She was an old countrywoman of intense religious faith, living in God, seeing everything in God, and mingling God in every scene of nature and every act of life.

One of Millet's earliest recollections was of his grandmother walking him when he was quite a little child and saying to him:

"Up, my little Francois! If you only knew what a long time the birds have been singing the glory of God!"

When he had to leave home to go to Paris, his grandmother said, "I would rather see you dead than unfaithful to God's commands."

At a later time, when he had begun to make his way in Paris, she reminded him again:

"Remember, my Francois, that you were a Christian before you were a painter. Paint for eternity, and think that the triumph, which will call to judgment, is on the eve of sounding"—The Lutheran.

THE MOHAMMADAN EDUCATIONAL CONFERENCE.

FEMALE EDUCATION.

Bombay, Dec. 29.

At the resumed proceedings of the Mohammadan Educational Conference to-day a committee was appointed to draw up the constitution for the Conference, and place it before the next meeting.

Miss Susie Sorabji delivered an eloquent address on "female education." If India, she said, would take her place in the vanguard of civilisation she must place woman in the place God meant her to occupy. Ability to read was one of the great distinctions between human beings and brutes. In a population of 60 millions of Muhammadans only 4,000 girls attended school. This was menace to civilisation and made the Western world scoff at Oriental philosophy. Every university graduate was under a solemn vow to promote the cause of education and was a traitor to it when he kept his women illiterate. The Oriental woman had proved herself the equal of the Western in every womanly virtue; treat her like a good and noble woman and she behaves as one. They could not blame her for the darkness of the zenana where the light of knowledge cannot penetrate, nor could they blame her that her judgment had been dwarfed, her decision weakened, and her power of perception blinded. What grander duty could a woman have than to prompt man to noble actions? The education of Muhammadan girls was a national question. Muhammadans were checking their own progress when they did not educate their women.

C. & M. Gazette.

A CONSTANT COMPANION.

Conscience is an inseparable companion; it goes with us wherever we go, and notes whatever we do. It is with us all through life, and in death; and when the soul and body part, the soul and conscience do not part, but go together into the next world; so that its record exists for every moment of our lives, from the dawn of reason to the last thought in death. Paul may well ask, "Who knoweth the things of a man save the spirit of a man which is in him?" And, therefore, there is no one so proper to give evidence for or against a man in the Great Day of Account as conscience. Hence, God tells us He will judge every man according to the testimony of his conscience; both saints and sinners shall stand or fall by its verdict.

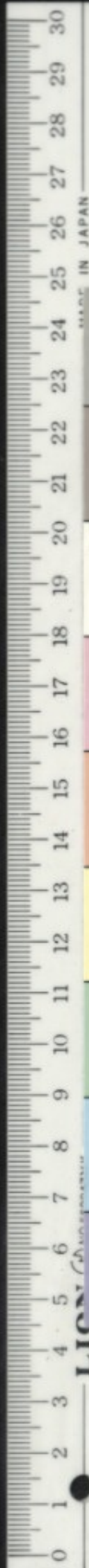
THIS IS A MIRACLE.

Under the ordinary laws of the moral world badness tends to worse badness, falsehood to deeper falsehood; passion inclines to baser passion; impurity to greater impurity. All character tends to become permanent; bad natures become fixed in bad tendencies, in bad preferences, in bad choices; and bad men grow more and more powerless to change themselves. When, therefore, we see those who have from their youth up been accustomed to do and be evil, changed to do and love what is good; when we see the unfaithful mother loving her children; and the impure man cleansed from his impurity and from the love what is impure; and the selfish and self-seeking man forgetting himself and loving others first, we are compelled to exclaim, "This is a miracle—this is none other than the work of the Divine Spirit. Lo! God is here!"

COMBS FROM CHEESE.

A new discovery promises to revolutionise the comb-making industry. At the present time combs are made principally from horn, but also from ivory, celluloid, and zylonite. For some years the supply of horns has been steadily decreasing. The American dealer has the idea that better beef is got from hornless cattle than from those with horns, and the farmer has had to regulate his supply accordingly as far as he possibly can. As the bulk of the horns used in the manufacture of combs in this country come from America, the outlook has been dismal for the industry. The supply of ivory has also greatly diminished in recent years, and celluloid and zylonite combs, although neat and durable, are rather objected to on account of their inflammable character. The development has consequently raised the hopes of the manufacturers and their employees, who number several thousands.

Precisely what the new material is composed of has not been allowed to be divulged. It has been patented by the inventors, who are understood to be German scientists, and details of the discovery are withheld. One of the principal ingredients, however, is understood to be cheese, or more strictly speaking the curd of milk, which is made as hard as horn by a special admixture of chemicals. The material has been put to the severest test at the Aberdeen factory, and it is reported to answer the purpose of the comb-making industry admirably. So far onyx combs, as they are termed, have been made



only in pure white and what approximates to clear, but they can be turned out in black also. They can be manufactured and sold quite as cheaply as the horn product, and more cheaply than the ivory combs, which in appearance and durability they are said to rival. In support of the belief in trade circles that the onyx is made from milk curd, the comb when a match is applied to it gives off a smell resembling that of cheese in the process of being toasted.

The only branch in which the new material has not been quite a success is in the manufacture of ladies head combs, which are made to imitate tortoiseshell. It does not carry the staining so well as the horn material, but it is believed that this difficulty will shortly be overcome.

JESUIT PERSECUTION IN BOLIVIA.

A Bible Society colporteur was sent into Bolivia in the latter part of last year to open up new work. At the beginning of 1902 he was able to report very great success, and effected remarkable sales. A La Paz paper says that, having heard of his arrival at La Paz, and of his Bible work, the Jesuits sent a message, inviting him to their convent. He went without hesitation, and had to sustain a discussion before an audience of about three hundred persons. First, he was opposed by the prior, and very soon all the monks united against him. To quote his letter, "I discussed with them; but, glory to Jesus Christ, I had the victory, because I did fight with the shield of faith and, they with the shield of paper." Unable to resist the colporteur's arguments, the monks began to insult him; then the prior gave him a blow, which was followed by many others from the fathers until they opened the door, and him out into the midst of a mob. Some young men among the crowd, however, rescued the colporteur, and carried him safely to his lodgings.

One Easter morning, Massena, the Marshal of France, appeared with 18,000 armed men on the heights above the town of Feldkirch. There were no arms to defend the town, and the inhabitants were wild with terror. Then the old dean of the church cried out: "My brothers, this is Easter Day. We have been depending on our own strength, and that fails. Let us turn to God. Ring the bells, and have service as usual." Then the bells rang out sweetly and mightily from the church towers of Feldkirch, and the people thronged to the houses of prayer for worship. The sound of the bells made the enemy think that the Austrian army had come in to save the place, and Massena and his 18,000 soldiers retreated. By the time the bells had stopped ringing there was not one soldier in sight. So come to Jesus Christ for salvation, and put your trust in God and when the hosts of troubles and temptations march for your overthrow, ring all the bells of hope and faith and Christian triumph, and the threatening perils of your life will fall back, and your deliverance will be celebrated all up and down the skies. The God who led you through the way you never passed before will be with you at all the crossings.

It is said that not less than 100,000 boys and girls below 14 years of age are working in the mines and factories of Lackawanna county, Pa. U. S. A. Scranton is the country-seat and the Catholic population is in the majority.

CHRISTIAN IS MINE.

Who can, like Christ, the spirit cheer,
With love Divine?
I need not entertain a fear
Since He is mine.

My sorrows He hath made His own,
Why then repine?
Right gladly will I make it known,
That Christ is mine,

It is my joy to walk with Him,
When light doth shine;
My path is safe, the sight be dim,
Since He is mine.

I look around me and above,
Glad to resign
My all to Him, whose name is Love,
For He is mine!

I cannot find in all I read
One single line
That need disturb my hopeful creed,
While He is mine.

He is the Way, the Truth, the Life,
The Lamb Divine,
And I shall conquer in the strife,
For He is mine!

What heavenly joys my soul await,
What bliss Divine!
My Lord will open wide the gate,
Whose life is mine!

W. Kitching.

A MAKE-BELIEVE BEE.

Lady Henry Somerset relates that her sympathies were first enlisted in philanthropic work for poor children by the following incident:

"It was in this way," she said. "I was moved in that direction by the rare patience and imagination of one little boy. His example convinced me that patience was one of the qualities I needed most, and in seeking it I grew into that work. I was in a hospital on visiting-day, while the doctors were changing the plaster cast which held a crippled boy's limb. The operation was exceedingly painful, I was told, yet to my surprise the little sufferer neither stirred nor winced, but made a curious buzzing sound with his mouth. After the doctors left I said to him:

"How could you possibly stand it?"

"That's nuthin," he answered; "why, I just made believe that a bee was stingin' me. Bees don't hurt very much, you know. And I kept buzzin' because I was afraid I'd forget about it's being a bee if I didn't."

—Northern Advocate.

HOW DOES SHE KNOW?

No one thinks he knows how to conduct and manage a nursery so well as does the old bachelor, and no one could give more points on the management of a husband than the old maid, says an exchange. But as onlookers are supposed to see more of the game than the players, the old maid may be imparting sound advice when she says—Men won't be driven, they must be

led. Men don't love domestic grievances. They have no sympathy for household troubles. They hate to have trifling annoyances dinned into their ears. Men like smiles and welcomes, no matter what must come afterwards. Exhibitions of temper never yet made a man more loving. Pouting and posing as a martyr will not keep a husband at home if he wants to go out. Keep him in good temper as long as you can. He is not a very sweet creature when thwarted.

HOW THE TROUBLE BEGINS.

Something light as air—a look,

A word unkind or wrongly taken—
Oh! love, that tempests never shook,

A breath, a touch like this hath shaken

And ruder words will soon rush in

To spread the breach that words begin ;

And eyes forget the gentle ray

They wore in courtship's smiling day ;

And voices lose the tone that shed

A tenderness round all they said :

Till fast declining, one by one,

The sweetnesses of love are gone,

And hearts, so lately mingled, seem

Like broken clouds—or like the stream,

That smiling left the mountain's brow,

As though its waters ne'er could sever,

Yet, ere it reach the plain below,

Breaks into floods, that part forever

—Thomas Moore.

All we want in Christ we shall find in Christ. If we want little, we shall find little ; if we want much, we shall find much ; and if, in utter helplessness, we cast our all in Christ, he will be to us the whole treasury of God.—Bishop Whipple.

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